

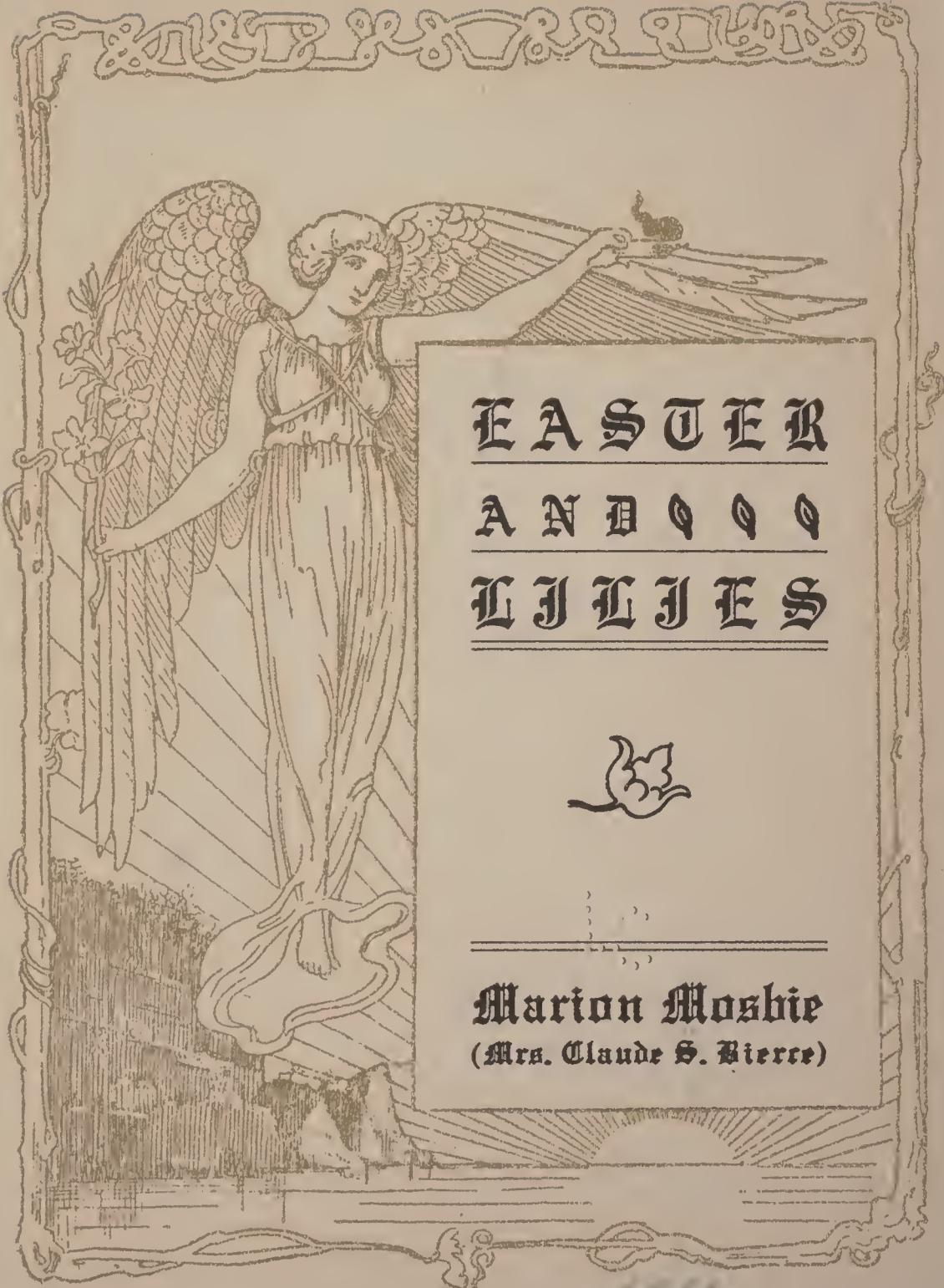




Lil

EASTER *and* LILIES



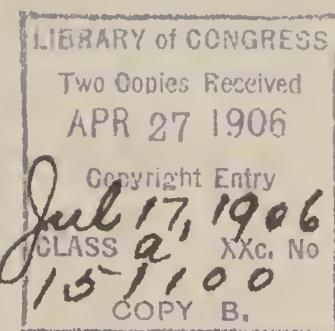


EASTER
AND
LILIES



Marion Mosbie
(Mrs. Claude S. Pierce)

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TO MY MOTHER

*"All true Mothers are pure
as God's Lilies"*

ORIGINATING in love of the subject of Easter and Lily Mythology and Symbolism up to the present time, I have endeavored to compile in original language and treatment, the thoughts of many who have gone before, who have given us much to study in the two themes. Thus it is my hope that something of interest will be found in this little volume.

Harrison Dorbie

Hearl's Flower

There grew a little flower once
That blossomed in a day;
Some said it would ever bloom,
And some, 'twould fade away.
Some said it was happiness,
And some said it was Spring,
Some said it was grief and tears
And many such a thing.
But still the little flower bloomed
And still it lived and throve,
Men do call it "Summer Growth,"
But angels call it "Love."

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“History *and* Customs,” dating from the “Pesakh” Feast (or Passover) to “The Resurrection” *and* the present age.

PART TWO—LILIES

The realm they have occupied since their “Nativity” in Art, Literature and Mythology.

Introduction



EAR by year the ancient feast "Pesakh" or Passover was observed by the Semitic race until there came that memorable Passover when "One" was crucified on Calvary, closing the book of Hebrew history forever. For the disciples of Christ, the Passover feast from this date took on a new significance in His death as follows: "Christ our Passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of

malice nor wickedness, but with the unleavened bread *of* sincerity *and* truth." Thus transplanting the Passover, which was celebrated on Saturday, with its new meaning into the very centre *of* Aryan life to the Easter commemorated on Sunday.



Easter

*Jesus Christus unser Heiland
der den Todt.*

Jesus Christ today is risen
And o'er Death triumphant reigns;
He has burst the grave's strong prison,
Leading sin herself in chains.

Kyrie eleison

For our sins the sinless Saviour
Bear the heavy wrath *of* God;
Reconciling us, that favor
Might be shown us through His blood
Kyrie eleison

In His hands He hath forever
Mercy, life *and* sin *and* death;
Christ His people can deliver
All who come to Him in faith.

Kyrie eleison

Martin Luther, from the Latin of John Huss

Lilies are the fit emblem *of* the "Resurrection." Being buried, they have arisen to bring joy *and* gladness to the heart *of* man, rising in the spring when Mother Nature begins to throb again with new life, after her long sleep during the cold, bleak days *of* winter.

Imperial beauty! Fair, unrivaled One!
What flower of earth has honor high
as thine,
To find its name on His unsullied lips,
Whose eye was light from Heaven.





HE story of Easter is the story of humanity.

Having its origin in primitive times, it has grown with humanity, adding fresh memorials with each generation. It is not like the feasts that keep always within the circle of the race that gives them birth; as it was first observed by the Semitic race, but has passed into Aryan lands, and therefore takes on an Aryan name. It originated under the ancient and obsolete Hebrew name "Pesakh," then into the Latin Pascha, which is still the Roman term of Easter; then the

Easter and Lilies

word Eostre, the name of a Greek deity. *The Saxon name Oster was derived from this and finally merged into the English name Paschal or Easter.*

The connection of the Hebrew Pesakh Feast, and the English Paschal, can only be found in the meaning of the terms.

The Pesakh Feast originated in the far off ages when the Semitic people were not yet divided, but as Hebrew, Arab, Phenician and Assyrian, pastured their flocks and herds together, their worship of the Great High Father was as simple as their life. If

Easter

the evil spirit *of* the desert carried off one *of* the herd or swept off the flocks, he was propitiated with a sheep or a goat, *and* when the herds were kept safe from disease *and* harm, the shepherds' gratitude found expression in the offering *of* an unblemished lamb. As the English Paschal is the epithet applied to the sacrificial lamb we can but conjecture their connection.

Thus it has been for ages the great day *of* reverence *and* will go on for time immemorial.

In the passing *of* the feast from the Semitic to the Aryan peoples *and* the interweaving *of* Semitic *and* Aryan

Easter and Lilies

customs, we see the rise *and* decadence of customs that from time to time have been part of the feast. These customs originating during primeval days, expressed the highest thoughts of man, and in their transmission from father to son, they betoken the influence that each generation exercised upon its successor. In their gradual decadence from grave earnest to simple reverence, they tell how each generation has purified *and* ennobled the ideal of humanity by replacing the ideas no longer worthy of man with those of higher conception. This ancient feast, laden with memories of the

Easter

past, is a token *of* manifold heritage to be handed on through all time, as it is not like the feasts that have risen in later days and which have had no connection with the dead past.

Though for each of us Easter has its special meaning; for all of us it must have this significance: the one *and* only link in ecclesiastical history which binds us to the fathers who have passed away *and* to the children who are to come.

As the word Easter derived from the Saxon *Oster*, which signifies "rising," *and* as this supposition is accepted by all historians, Easter is in name as

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well as in reality termed the feast *of* the Resurrection, *and* this anniversary is celebrated by all believers with great joy, and has been accounted the Queen *of* Festivals. Since this memorable day we have sung one glad song:

Hail! Hail! Hail!

The Lord is risen indeed!

The curse is made of none avail;

The sons of men are freed.

Though other holidays are celebrated on some particular day *of* the year, Easter day is not, as it is one *of* the movable feasts not being fixed to one particular date. *The vernal equinox governs this date and the rule is as follows:*

Easter

Easter day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March, *and* if the full moon happens upon a Sunday, Easter day comes the Sunday after. The festival may thus be as early as March twenty-second or as late as April twenty-fifth. In the year seventeen hundred and sixty-one, *and* in the year eighteen hundred and eighteen, Easter fell on March twenty-second, but neither in this nor in the following century will this reoccur.

In nineteen thirteen, however, it will fall on March twenty-third, as

Easter and Lilies

it did in eighteen forty-five and eighteen fifty-six.

When the date *of* Easter is finally found it determines a long series *of* ecclesiastical days from Ash Wednesday to Trinity Sunday. This period *of* "forty days *and* forty nights" is called the Lenten Season, and all social functions are supposed to cease, *and* followers *of* society have a period *of* comparative quiet *and* restfulness which ends with Easter day *and* is the beginning *of* the Spring Season, when mankind, as well as nature, decks itself in Spring attire.

Easter

Spring is Here

Oh, the Spring, the bountiful Spring,
She shineth *and* smileth on every thing.

For lo! No sooner have the chills
withdrawn,

Than the bright grass is tufted on the lawn;
The lily stalk springs up in the bowers
And bursts the windows *of* its buds
in flowers.

With song the bosoms *of* the birds run o'er;
The robin calls; Spring is at the door.

A There were many beautiful customs
during primitive times in connection
with this day; one particularly so,
was for Christians to salute each other
with the words reverently spoken:
“Christ is risen.”

Easter and Lilies

The person saluted would in turn reply:

“Christ is risen indeed.”

This custom is still retained by the followers *of* the Greek Church, the world over.

Then there was the ceremony *of* the Holy Sepulchre, originating in Jerusalem, having its rise in the old Mystery plays. This was considered one *of* the most beautiful *and* touching rites in ancient church ceremonials. It appertains to the burial *of* the cross, as the cross after its adoration on Good Friday was washed with wine *and* water, *and* this ablution

Easter

given to the people to drink after the communion, in memory *of* the blood *and* water which flowed from the side *of* the Crucified Redeemer. After this the cross was carried to the Sepulchre to remain there until Easter Morn, when it was triumphantly taken to the high alter *of* the church. This custom was also observed in many parts *of* England.

The Sepulchre, though only in use for three days *of* the year, was a most beautiful *and* costly structure, surrounded by a wealth *of* adornment consisting *of* floral offerings *and* thirteen tapers supposed to represent

Easter and Lilies

Christ and His Apostles; these tapers
burning continuously around the Sep-
ulchre at Passion-tyde until the
Lord's Resurrection on Easter day.

Christ is risen. Alleluia!

How the joyous angel host
Fill glad Heaven with anthems glorious,
Christ is risen, o'er death victorious,
Saving them whom sin had lost.
Mighty Victor, gentle Saviour,
We adore and love Thee most.

Christ is risen. Alleluia!

In the hour of bitter pain
Loving mercy, blest assurance,
Strengthening to a meek endurance,
Friend most true will He remain.
Gracious is the smile He weareth,
May we e'er His love retain!

Easter

Christ is risen. Alleluia!

Breathes the organ's solemn tone,
While the heart trills out in gladness
Hopes' sweet flowers 'reft of sadness.

On the cross have lilies blown
O'er the pure white marble altar,
Where He feedeth souls His own.

Christ is risen. Alleluia!

Death's appalling dread is o'er;
Trusting heart on him relying,
It shall waft thee, blest in dying,
Gently to the heavenly shore.
In His presence love abideth,
Joy and peace reign evermore.

Quite the most notable event which took place on Good Friday in those ancient days, was a part of the Mystery play representing the scenes im-

Easter and Lilies

mediately previous to, during *and* after the Crucifixion. This form *of* devotion seems to us in this enlightened age a relic *of* barbarism; but to the people who portrayed *and* witnessed them, just the reverse, as they participated in this form *of* worship with the utmost reverence *and* sincerity.

Thus we find that during Holy Week *and* Easter many *of* the ceremonies conducted were suggestive *of* anything but the humility which "Christ on Earth" wished to illustrate *and* encourage in His disciples.

With love and gentle humility,
He walked in this world of the weary
As if He loved it the most,
A lowly, meek, unostentatious Host.





ASTER is commemorated with great ceremony in Jerusalem, it being the most important episode occurring during the year. It is but natural that it should be idealized in this oriental city, more than any other city in the world, as it was here the great tragedy of the Crucifixion was enacted. Here the "Crucified One" triumphed over His enemies and death itself by His glorious resurrection.

In the church of the Holy Sepulchre the Greeks bear in procession a piece of brocade embroidered with

Easter and Lilies

a representation of the body of our Saviour to the tomb, which, after a short repose there, is carried into the Greek Chappel. The entire Easter service is conducted in this church, where thousands take part in the services. Tourists who happen to be in the vicinity of the Holy City during Passion-tyde, flock into the city to witness the ceremonials, and the community is indeed taxed to the utmost in accommodating its visitors. It is one of the most solemn and reverent sights to be seen in the world, and each individual cannot fail to be impressed with the thought inspired in the lines:

Easter

"Sharp was the wreath of thorns
Around His suffering brow;
But glory rich his head adorns,
And angels crown him now."

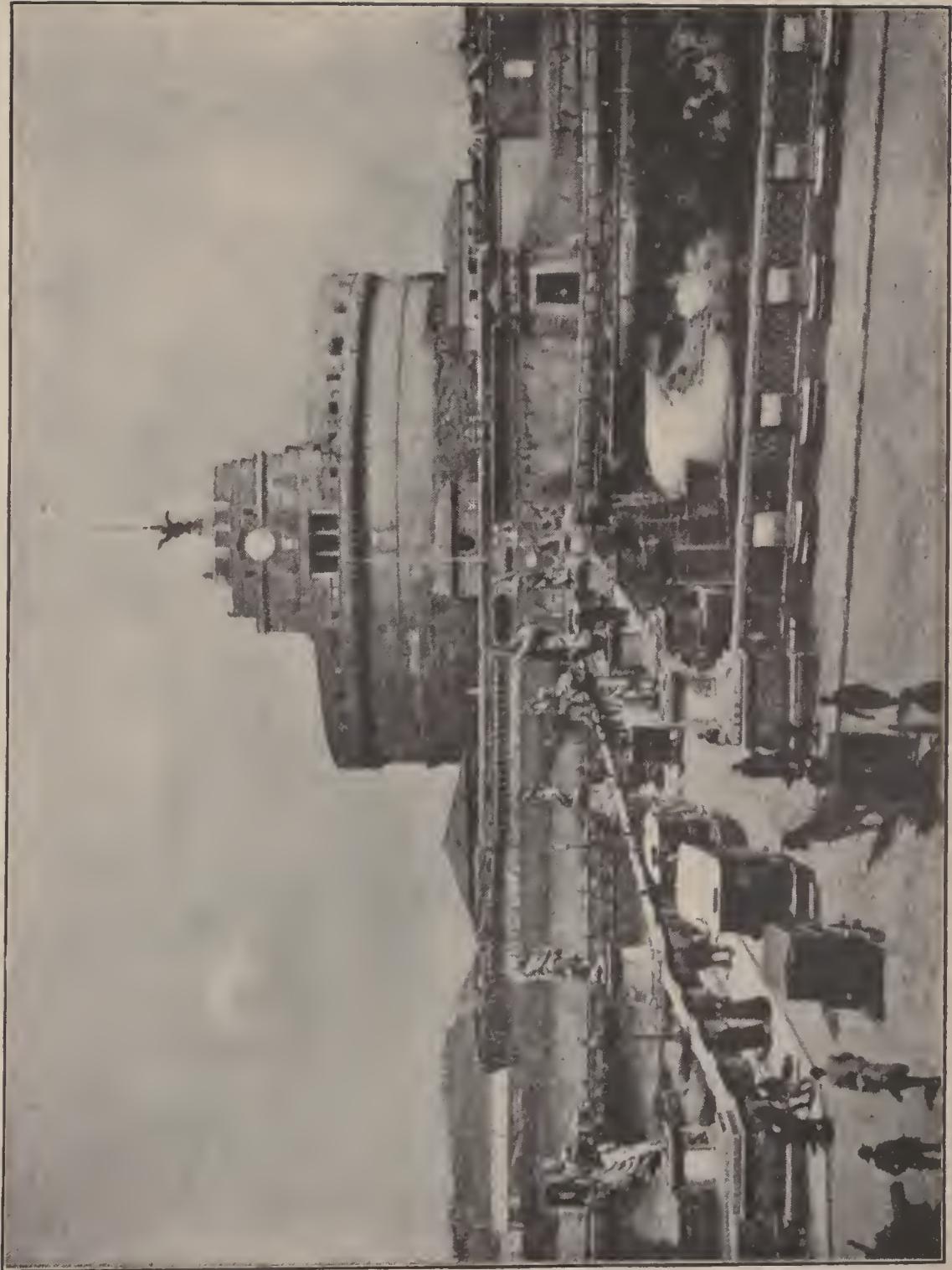
Another great sight on the continent *of* special interest is at Rome where Easter Sunday is also celebrated with elaborate ceremony; the Pope officiating on this day at early mass in St. Peter's Cathedral, with every imposing ceremony that can be devised. Years ago the day was ushered in with the firing *of* cannons from the Castle *of* St. Angelo, and at an early hour an immense concourse *of* people wends its way toward St. Peter's

Easter and Lilies

whose interior is magnificently decorated with floral offerings and countless candles in honor *of* the occasion.

On the evening *of* Easter day, the dome *and* other exterior parts *of* St. Peter's are beautifully illuminated.

This day "Easter" signifying the Lord's Resurrection, *and* the day called "Annunciation," are perhaps the two greatest feast days *of* the Roman Catholic church *and* the church *of* old England. In England the "Annunciation" is called "Lady Day;" in France, "Notre Dame de Mars."



Easter

Mary

M. L. B.

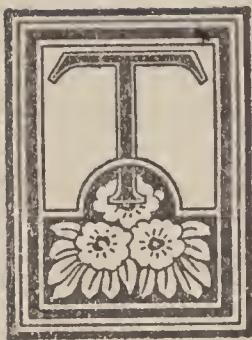
Mother *of* Christ! what dream *of* fame
Could paint a lot so high as thine?
How meanly sounds earth's proudest name
Beside a title so divine.

In every nation, age *and* clime
Where His religion has been taught,
Thy name has been with thoughts sublime
With holy love *and* sweetness fraught.

O! who was honored e'er like thee?
What heart was e'er so sorely tried?
Raised from thy lowly lot to be
The mother *of* the Crucified.

Hail! highly favored; who upon thy breast
Did'st lull the infant Son *of* God to rest.

Easter and Lilies



O the people *of* Tyrol, Easter has always been, and is still one *of* the greatest feasts *of* the year. *The Resurrection of* Christ is to them the tangible proof *of* revelation, and this season is honored by these people *of* the mountains in a joyous, though reverent, manner. There is not one trace *of* unbelief in this land which effete civilization has touched but lightly.

Accompanied by crowds *of* children, whose wide brimmed hats are wreathed with flowers; bands *of* gaily attired musicians with their guitars

Easter

traverse the valleys singing the beautiful Easter carols, *and* as they pass the humble cottages, the peasants come forth to join in the choruses, rejoicing in this glad anniversary *of* the Resurrection *of* Christ the Redeemer. In their native language they rejoice in the hearty chorus:

"This day be grateful homage paid,
And loud hosannas sung;
Let gladness dwell in every heart,
And praise on every tongue."

Following this, the musicians are refreshed with cake *and* wine; *and* to the children who bring their baskets with them, the good "haus-frau" freely

Easter and Lilies

gives the hard boiled eggs dyed with the brightest coloring, many *of* which have suitable mottoes *and* pictures printed upon them. Thus joyfully children *and* musicians pass on from cottage to cottage, spreading the glad tidings *of* the risen Lord, in this pretty simple manner, with hearts light as down.





Easter



JUST when the offering of Pasch or Paschal eggs originated, we cannot authentically state, but they have formed a part of Easter offerings for centuries past which is still the custom in all Aryan lands. There was a belief in ancient times that eggs laid during Passover or Easter, had a special virtue. This, no doubt, was construed from the Egyptian belief that "eggs were held by these people as a sacred emblem of the restoration of mankind after the Deluge." The Hebrews adopted this belief to suit the circumstances of

Easter and Lilies

their history in their departure from the land *of* Egypt, as they were used in the feast *of* the Passover as well as the Paschal Lamb.

Another theory *of* one *of* the early historians in referring to the relation *of* the egg with Easter, was: "an emblem *of* the rising up (meaning resurrection) out *of* the grave, in the same manner as the chick, entombed as it were in the egg, is brought in due time to life. Therefore it seems as if the egg were intended for a religious symbol after the days *of* mortification and abstinence were over, and festivity had taken place; and as an emblem

Easter

of the resurrection *of* life, certified to us by the resurrection from the tomb *of* death to life. At any rate, Christians have used it on this day as a means *of* illustrating the elements *of* future life; as an emblem *of* the resurrection.

*The old Easter customs regarding the Easter Egg which we still retain vary in different parts of the world. At one time the custom of distributing the "pace" or "pasche ege" was universal among Christians, but is now only observed by children and the peasantry *of* foreign countries. In various parts of England, Ireland, Germany and France the following custom*

Easter and Lilies

is still practiced by the peasants: to roll about, throw, *and* finally eat the eggs, as the virtue *of* the egg to them means strength, *and* therefore must be devoured in numbers, forgetting the maxim that "Too much *of* a good thing is more than enough." Therefore many of them, in place *of* partaking strength, make themselves ill for days.



Easter



HE Easter hare in Germany and also in America, is almost as important a figure in nursery lore as the Christmas St. Nicholas. Children are taught to believe if they are good and obedient to their parents and loving with one another, that when they are tucked snugly into bed on Easter Eve, a white hare will steal into the house and hide away in odd corners, many beautifully colored eggs for each "Kinderkin." Many a weary little head after touching its pillow cannot woo slumber in the endeavor to listen

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for the coming *of* the Easter rabbit. When their tired eyelids finally droop into the sleep *of* the innocent and they waken on Easter morning to find their wonderful blue, green, red *and* oft-times tri-colored eggs, *and* in wonder ask one another in surprise, "Did you see the white hare?" "No; I guess he comed in when we was all a'sleepin' but wasn't he nice to fetch us, every one, these pretty eggs?" So let this simple belief go on among the dear little ones, singing their glad hosannas.

"Sing, children, sing,
The lilies white you bring,
That bitter days shall cease
In warmth *and* light *and* peace;
For winter yields to spring,
Sing, little children, sing."



Easter



THE relation between Easter and the hare springs from the latter's connection with the moon. As the date of Easter depends upon the moon it is in a sense a [lunar holiday.

From very ancient times the hare has been a symbol for the moon for many reasons. As the moon shines at night, so the hare, being a nocturnal animal, comes out at night to feed. Also the hare is born open-eyed, unlike the rabbits which are born blind. Hence the hare born with open eyes, was fabled never to close them, and as

Easter and Lilies

the moon when full, was the open-eyed watcher *of* the skies at night, we have the connection in ancient myth. In America *and* some foreign countries, the hare is very scarce *and* almost extinct, therefore has been replaced by its near relation, the rabbit, in carrying out this Easter custom *of* the distribution *of* eggs to the little ones.

In Germany, at times instead *of* exchanging eggs with one another, an emblematical print is occasionally presented. In the Print Room *of* the British Museum, one *of* these is preserved. In this picture three hens are represented as upholding a basket in

Easter

which there are three eggs ornamented with representations illustrative of the Resurrection as Faith, Hope and Charity. Beneath this picture are the following lines in German:

“Alle gute Ding sind drei,
Drum schenk ich dir drei Oster Ey.
Glaub und Hoffnung, sambt der Lieb,
Niemals auss dem Herzen schieb
Glaub der Kirch, vertrau auf Gott,
Liebe Ihn bis in den Todt.”

Translated they read:

“All good things are three,
Therefore I present you three Easter eggs,
Faith and Hope, together with Charity.
Never lose from the heart
Faith to the Church: hope in God,
And love Him to thy death.”

Easter and Lilies



N universal custom and one of great antiquity, is the baking on Good Friday of what is now styled the "Hot Cross Bun." *The origin of the Good Friday bun can be traced to the sacred cakes styled "Boun" which were offered at the Arkite Temples, upon each seventh day.* This species of sacred bread was presented to the gods in those days as a means of consecration. They were generally purchased at the entrance to the temple. In speaking of this offering, it has been described in the expression :

Easter

“He offered one *of* the sacred Liba called a Bouse, which was made of fine flour *and* honey, marked with a cross.”

Again, it has been described as a cake with a representation of two horns, also as small loaves of bread, long *and* sharp at both ends. It was believed that this certain kind of bread had the virtue of never growing moldy, as in the lines from Poor Robin’s Almanack:

“Good Friday comes this month, the old woman runs
With one or two a-penny, hot-cross buns,

Easter and Lilies

Whose virtue it is if you believe what's said

They'll not grow moldy like the common bread."

There was an old belief in England that the observance *of* the custom *of* eating buns on Good Friday protects the house from fire *and* many other virtues are attributed to this custom.

In Chelsea, the greatest places *of* attraction on Good Friday were the two "Royal Bun Houses." Here people came to purchase the "royal hot-cross, Chelsea buns," *and* one would hear the vendors crying all day long:

Easter

One a penny buns;
Two a penny buns;
One a penny, two a penny,
Hot-cross buns.

Though we still retain this old custom *of* the Good Friday bun, it is only in name *and* form, for its sacred uses are no more in existence.

A peculiar form *of* amusement performed on Easter Monday *and* Tuesday by the village youths *and* maidens *of* England, was the act *of* what was called “Lifting or Heaving.” On Monday a party *of* young men enter every house they can, bringing a large chair in which they force each female

Easter and Lilies

in turn to be seated, then lift her up three times with loud huzzas. For this, the reward *of* a chaste salute is claimed. The following day the women claim this privilege *and* pursue it in the same manner, with this addition, that while on their way, they accost every man whom they meet *and* "raise" him up in sight *of* everyone. As this custom is indulged in with sincerity *and* innocence, it was no doubt meant by these simple people as a token; "in memoriam *of* Christ being raised up from the grave."

Easter



ONE of the most ludicrous beliefs in old England was, that if one would rise at four in the morning, one would see the sun dance, in honor *of* the Resurrection. What a weak, superstitious error, for the sun neither works nor plays more on this day than any other. But as Easter is the herald *of* Spring-time, the sun may shine brighter on that day than on the cold dreary days that have passed. We find this notion alluded to in a rare, old book entitled: *Recreation for Ingenious Head Pieces*, in an old ballad that runs:

Easter and Lilies

“But Dick, she dances such a way,
No sun upon an Easter day
Is half so fine a sight.”

Another superstition which is still followed, not only by the “eternal feminine,” but by man in general, is the donning *of* new apparel, for on Easter day one must at least have some part *of* one’s dress brand-new so that good fortune may follow throughout the year; therefore:

“At Easter let your clothes be new
Or else be sure you will it rue.”

Or as Mr. Barnes, the Dorcestshire poet says:

Easter

“Laste Easter, I put on my blue
Frock cuot, the vust time, vier new;
Wi’ yaller buttons aal o’ brass
That glittered in the zun lik glass;
Bekiaze ‘twer Easter Zunday.”

And so, at Easter-tyde, when the
glad, sunshiny days have come, it is
but natural that we clothe ourselves
with fresh astire as Mother Nature
decks herself in bright array. And;

“Let us not bring upon this joyful morning
Dead myrrh *and* spices for our Lord’s
adorning,

Nor any lifeless thing.

Our gifts shall be the fragrance *and* the
splendor

Of living flowers, in breathing beauty
tender,

The glory *of* the Spring.

Easter and Lilies

And with myrrh, oh, put away the leaven
Of malice, hatred, injuries unforgiven,

And cold *and* lifeless form.

Still with lilies, deeds *of* mercy bringing,
And fervent prayers *and* praises upward
springing

With hopes, pure, bright *and* warm."

And so with the passing *of* time
we have eschewed the various super-
stitious customs, rising to the full com-
prehension *of* the significance *of*
Easter, the Great Sabbath *of* this age,
which has taken on the real spiritual
meaning to us as the anniversary of the
Risen Christ, the Redeemer *of* Man-
kind. *The* devotion *of* His people
finds expression in many modes *of*
worship. *The* thankful soul gives

Easter

vent in the outlet of joyous Easter Carols sung with sincere praise of "One," the Crucified. How our hearts well up in gratitude to Him as our Saviour, upon entering His abode on Easter Morn, adorned with fresh sweet flowers and foliage so profuse that it becomes a veritable firmament of spring sweetness, proclaiming the living Jesus. Let our hearts be attuned to the song:

"So let this Easter shed a fragrant beauty
O'er many a day of dull and cheerless duty,
And light thy wintry way;
'Till rest is won and patience smiling
faintly,
Upon thy breast shall lay her lilies saintly,
To hail Heaven's Easter Day."

Resurrection Lilies

Eva Williams Best

As in the mire *of* earth
God placed the seed
Of waxen lilies, sweet *and* fair *and* pure
As purity itself--so marvelous
Each blossom seems a living, tender
thought
Of that Great Love which whispers to
our hearts
The holy truth, that, as in grime and
muck
The seeds *of* what we dimly recognize
As thoughts *of* God, may wait the Sun
of Love.
To start them into life as radiant
And fragrant lilies *of* an earthly field.

So, in the hearts *of* each *and* all *of* us
A "Something" lives that links us to the
Lord,

And with Him, mortals suffer martyrdom
Are crucified, die *and* are buried; then
From our old selves, that put away their
sins

As lilies push aside the soil *of* earth,
We rise toward the glory *of* the Light
That burns upon us from the Sun *of* Love
Whose Source is hidden from our mortal
eyes,

Yet whose effulgence warms *and* blesses us,
And brings to full *and* perfect blossoming
The humblest, lowliest being *of* us all.

Thus touched *and* wakened *and* redeemed
by Love

That teacheth wisdom, though rooted deep

In earth's dark soil, will one day grow *and*
bloom

In an immortal beauty spreading far

The sweetness *of* our lives as lilies do.

For, taught by God's own parable, we know
That Mighty Love, itself, hath thought
of us,

And placed us in the garden *of* the world.

That we may in His own good time become
God's Resurrection Lilies.





OT alone for their purity grace and elegance are the lilies entitled to more than passing notice, but for the place they occupy in the realm of sentiment poetry and art. From the time of Solomon to the present day, the beauty and delicacy of the lily has been celebrated in all ages. The Plain of Sharon, starred with lilies in our Saviour's time, is to-day a dreary solitary waste and we accept the legend that tear drops glisten on the broken hearted pillars, as once a year they weep o'er the glory departed.

Easter and Lilies

One of the first spring lilies the world over is the wild Trillium, known also as the "Wood Lily," and it springs up,

As hope, whose life's sharp bitterness relieves

A blossom spire, greets the sky serene,
Clustered with creamy bells that chime
sweet breves

In calm dominion o'er woodland scene.





Lilies



HE lily is the emblem of purity and on account of its purity and grace is used in mystic representations of the Blessed Virgin. In Christian Art it is employed in pictures of the Annunciation, and in the enthronement of the Holy Child. Though especially connected with associations of the Mother of our Lord, the legend of the lily does not relate primarily to the Virgin Mary.

In all ancient story it is dedicated to St. Catharine whose name is from the Greek "Kaoapos," which signifies pure and undefiled.

Easter and Lilies

As the inspirer *of* wisdom and good counsel in time of need, she is said to be the patron saint *of* these pure flowers.

"..... from full hands scatter ye unwithering lilies *and* so doing cast Purity overhead, *and* round on all sides."

Purg. XXX.20.

We find in the legend *of* the vision *of* St. Catharine that angels came forth to meet her, wearing garlands *of* white lilies.



Lilies



THROUGH this flower, "Costis, the Emperor of Alexandria," who was the father of St. Catharine, and devoted to this extraordinarily gifted daughter, became converted to Christianity. He continually refused to listen to her argument drawn from Plato, Aristotle and the Gospels, until one night he had a vision of himself and his daughter with whom he was walking. Suddenly the pathway diverged, one leading down a flowery vale and the other up a steep and stony incline. While he hesitated

Easter and Lilies

between the two ways, Catharine turned up the steep *and* stony path where she disappeared from view. Unable to determine which direction to follow, he was attracted by a delicate *and* subtle perfume floating to him from some distant field *of* white objects far up the stony path, which was dimly illuminated from the summit *of* the hill. He quickly turned up the incline until he found himself in a garden *of* white lilies, stretching far up to the portals *of* a golden gateway which seemed to his enchanted gaze the entrance to Paradise. Sinking down in the midst *of* these mirac-

Lilies

ulously scented lilies, Costis, bewildered
and overcome with penitence, resolved
to renounce his heathen gods *and* serve
the only true Christ.

As he lay thus, Catharine came
forth from the gateway *and* led him
by the hand into the Golden City.

And so the scentless lily became
henceforth the sweetest *of* flowers
and was dedicated to St. Catharine,
the martyred virgin.

“ . . . the lilies, by whose odor known
The way *of* life was followed.”

Easter and Lilies



MONG all flowers the lily is the most stately and attractive and as Queen reigns majestically over them.

Of about fifty known species, the greater part *of* them are hardy enough to bear the rigors *of* a New England winter. Just how the lily found its way into this Country, we cannot say with certainty, but it was probably one *of* the plants brought into England from Palestine, by the early Crusaders.

Their stately style *and* elegant, gaily colored *and* often perfumed

Lilies

flowers are becoming better known and appreciated. All nations agree in making the Lily the symbol of purity and modesty; it is certainly the fit attribute of beauty.

“The Lily’s height bespeak command,
A perfumed, fairy flower,
She seemed designed for Flora’s hand,
The sceptre of her power.”

In the middle ages the flower was taken as the symbol of heavenly purity, contrasted with the rose of Aphrodite which was the symbol in those days of earthly pleasures.

The lily was largely employed throughout the time of the Greeks and Romans in all their festivals; it

Easter and Lilies

was also their custom to place crowns
of Lilies upon the heads of their
brides, as emblems of purity and
abundance.

Ah! See the pure, white lilies, how
sweetly

They crown the virgin brow of
bashful modesty.

*The heathen nations regarded it so
highly as to consecrate its glorious
beauty to Juno, as it was believed by
them that Jupiter in order to make
his son immortal, put him to the
breast of Juno while she was asleep,
and the milk which was spilled as the
child withdrew from her, formed the
“Milky Way in the heavens” and*

Lilies

was the origin *of* this beautiful flower, consequently it was sometimes called "Juno's Rose."

Juno's rose, most beauteous *of* flowers,
Darling of the early bowers,
E'en the gods for thee have places,
Bestowing thee upon the loveliest of graces.

Lilies also take part in Folk tales as the "Golden Lily" in the story *of* the "Twelve Brothers," where a little girl goes into the garden *and* finds twelve Lilies growing there, *and* thinking to please her brothers by presenting them each with one, she plucks them *and* instantly her brothers change into ravens.

Easter and Lilies



RIMM, the famous German writer of fairy tales, tells us that in some Hessian townships the landowners have to pay a bunch of Lilies every year for rent, and it is also customary for youths and maidens of Hesse to go to a cavern called the Hollow Stone, on every Easter Monday to offer Lilies in honor of the Virgin Mary, it being especially the Virgin's flower.

During the twelfth and thirteenth Centuries many Chapels dedicated to the Virgin Mary, were erected in England, of which the architectural

Lilies

ornament was principally the Lily. *and* in the season when lilies were in bloom, these Lady chapels were beautifully decorated with them.

The flower was first directly connected with the Virgin in the story of her Assumption, a story which was not generally accepted until the beginning of the fifth Century. The story was that the Apostles upon visiting the grave in which they laid the Mother of Jesus, found it open the third day after her interment, *and* filled with a growth of white Lilies and Roses; therefore, these flowers became her special emblems in accordance with the text:

Easter and Lilies

“I am the Rose *of* Sharon, and
the Lily *of* the Valley.”

Usually the flower which appears in connection with the Virgin is the common white Lily *of* our gardens, which appears in July *and* August. The botanical term is *Lilium Candidum*, but it is usually styled Madonna Lily or St. Joseph’s Lily.

“Madonna Lily, with vesture fair as angels wings,

In lovely innocence like childhood sweet;
Beautiful adornment, this flower brings,

The Mother *of* Jesus, these Spring messengers greet.”

Lilies



T seems strange that the native country *of* this Lily is still a matter *of* dispute. It is generally though doubtfully regarded as native *of* the Holy Land, that being one *of* the reasons it is thought peculiarly appropriate for the Virgin's use. Again it has been suggested to have been native *of* this Country; this however, can scarcely be true, as it appears in many Italian and Flemish pictures *of* earlier date than the discovery of this Country.

In pictures *of* the Annunciation, the vase of lilies is always at the side

Easter and Lilies

of the Virgin. In other pictures *and* statues we see her holding the "Lily *of* the Valley" among thorns. Again in representations of the Annunciation the Virgin Mary is shown kneeling or seated at a table, with the lily--her emblem--placed between her *and* the Angel Gabriel, who holds in his hand a sceptre surmounted by a fleur de lis on a lily stalk. In other pictures, the Holy Spirit represented as a dove is seen descending toward the Virgin Mary, while in communion with the purity *and* beauty *of* the lily.

It was often called "Lady Lily;" gaining this name from the Virgin



Lilies

whose two strongest characteristics were purity *and* beauty, *and* it was spoken *of* as

"The Lady Lily looking gently down,
Clad, but with the lawn *of* almost
naked white."

It is still a custom in some villages *and* towns *of* England for little girls to carry a doll on the Maypole or in a basket surrounded by lilies, ignorant *of* the fact that it was a habit their ancestors had *of* carrying about the image of the Virgin Mary.



Easter and Lilies



N the Continent there is an Order of the "Blessed Lady *of* the Lily" which is said to have been instituted by Garcia, the fourth King *of* Navarre, on account *of* an image of the Virgin Mary which was found issuing from a Lily in the time *of* the King's serious illness, who thereupon, recovered his health *and* in gratitude instituted this Knighthood, *and* each member wears a silver Lily upon his breast, and a chain about his neck with the Gothic letter "M," signifying Mary.

Lilies

In the history of Italy and Germany between the eleventh and fourteenth Centuries, there were two parties, the Guelphs and the Ghibellines; the badge of the former was the red Lily, the white Lily being claimed by the latter, just as the white and red roses were worn by the Houses of Lancaster and York, of England.

Chaucer speaks of it in his day as belonging to armorial bearings as

“Upon his crest he bear toure,
And therein stiked a lily floure.”

In Hebrew, the name Susanna means Lily, and Shushan of scripture fame was named after this flower, either because it grew where the City was

Easter and Lilies

built or because the appearance *of* the town was such as to suggest the comparison. It was believed by the Jews that the use *of* the lily would counteract all witchcraft and enchantment, and was used in times *of* public rejoicing.

The Lotus, the sacred flower of the East to-day, is a Lily, *and* during the days *of* Egypt's glory was one *of* the most highly prized productions, *and* the bell capitals with which the buildings were adorned, were modelled after this flower. This no doubt means the Calla Lily, it being a native *of* the Nile river, *and* is the Egyptian's emblematic mark,

“Of joy immortal *and* *of* pure affection.”

Lilies



E are told that for centuries the Lily and the Rose have been emblematic of "Mother and Son," which typical meaning was well understood when the Lily was adopted into the shield of Normandy, and the Rose in that of England, in the old fighting days when the dukes of Normandy took possession of the Kingdom of England. From this time the Lily or Fleur de Lys, became the emblem of the royal family of Bourbon in France, and the eldest son of the King of France, who was styled the

Easter and Lilies

Dauphin, was often fondly spoken *of* as the "Lily of France," just as the Prince *of* Wales was termed the "Rose of Expectancy of England," the Rose being her emblem.

Another legend *of* ancient history was the remarkable one *of* the Fleur de Lys in connection with the demise *of* a devout though unlearned knight, who when offering his prayers to the Holy Mother could remember but the two Latin words, "Ave Maria." Night *and* day his supplication continued *and* when the good old man died *and* was buried in the Chapel yard of the convent a plant *of* Fleur

Lilies

de Lys sprang up from his grave which displayed on every flower in golden letters the words, "Ave Maria." This was accepted as a proof that his brief but earnest prayers for salvation had been granted by the mercy *of* the Virgin's intercession, therefore the monks hastened to open the grave *and* found that the root *of* the plant rested on the lips of the Holy Knight, whose body lay moldering there.



Easter and Lilies



HERE are many legends concerning the Fleur de Lys, but legends are reflections *of* facts and often serve to prove the past existence *of* certain customs about which history is silent. But there is still some doubt as to the real identity *of* the Fleur de Lys, the flower which has played a very important part in the history *of* France.

The Iris is undoubtedly the original of the Fleur de Lys, as it is easily recognized in many pieces of sculpture in which the Fleur de Lys was introduced, and it is generally considered that the Fleur de Lys is a corruption

Lilies

of Fleur de Luce, and this in turn a corruption of Fleur de Louis, and that the flower itself was the common purple Iris, and not the white Lily. This is gathered from the tradition that when Louis XII, King of France, started on his crusade to the Holy Land in the twelfth Century, he chose the purple Iris as his emblem; thenceforth, it became the Fleur de Louis, subsequently Fleur de Lucca, and finally Fleur de Lys. Some writers think that he chose the white Lily as his emblem and that the Iris was called the flower of delights or delices, as it was said that after a certain baffle

Easter and Lilies

fought by the Crusaders, their banner was found to be covered with white flowers.

Shakespeare connects the Fleur de Lys with the Lily, as in the Winter's Tale, he depicts Perdita as asking for flowers with which to make a garland, thus:

“Bold oxlips and The Crown Imperial,
Lilies of all kinds,
The Fleur de Luce being one.”

In the letters of Sir Francis de Sales, who was contemporary with Shakespeare, he says: “Charity comprises the seven gifts of the Holy Ghost, and resembles a beautiful Fleur de Luce which has six leaves whiter

Lilies

than snow *and* in the center the pretty
little golden hammers."

Chaucer also seems to think the
Fleur de Lys was a lily in his lines:

"His nekke was white as the Fleur de Lys."

Spencer separates them in his pretty
lines:

"Strow mee the grounde with Daffadown
Dilies,

And cowslips, *and* king cups, *and* loved
Lilies,

The pretty Pauncey and the Chevisaunce,
Shall match with the fayre Floure
Delice."

Lord Bacon also speaks of them as
two distinct flowers, as: "In April
follow the double white violets, the

Easter and Lilies

wall flower, the cowslips, the Fleur de Lys and Lilies *of* all nature."

But all *of* the botanical writers *of* the fifteenth and sixteenth Centuries identify the Iris as the Fleur de Lys, and with this judgment, most *of* our modern writers agree.

Nature has bestowed upon us scarcely a sweeter flower than the Lily *of* the Valley, sometimes called the May Lily, and in some country villages, "the Ladder to Heaven." This flower in the floral language signifies the return *of* happiness, doubtless in allusion to the happy season *of* the year, the Maytide.

Lilies

The Lily of the Valley

Croley

White bud! that in meek beauty so dost
lean

The cloistered cheek as pale as
moonlight snow,

Thou seem'st beneath thy huge, high
leaf of green

An Eremite beneath his mountain's
brow,

White bud! thou'rt emblem of a
lovelier thing,

The broken spirit that its anguish
bears

To silent shades and there sits offering
To Heaven, the holy fragrance of
its tears.

Easter and Lilies



HO does not love this pure emblem of sweet-
ness *and* modesty, for:

“No flower amid the garden fairer grows,

Than the sweet Lily of the Vale.”

Or, as Barton daintily sings its praises,

“The Lily *of* the Vale whose virgin flowers,

Scent every breeze beneath its leafy bowers.”

Its natural state was to grow wild *and* in profusion along the shady banks of lakes *and* streams, in woods and valleys, but it is now quite rare in this form. Its honeylike fragrance is

Lilies

almost oppressive, although the odor is said to be a certain antidote for headache. It is also connected with superstition, as the peasantry *of* England regard it as unlucky to transplant a bed of these flowers; *and* there is still an idea that when one has injured one's finger, to apply a lily leaf, as it is said the one side will heal *and* the other draw. (We were never told which side would do the one *and* which the other.)

Gerarde said that the flowers *of* the Lily *of* the Valley being close stopped up in a glass, put into an anthill *and* taken away again a month after--

Easter and Lilies

“Ye shall find a liquor in the glass which being outwardly applied, helpeth the gout.” But even if there were any virtue in these practices, it would be a pity to destroy this beautiful, chaste flower, *and* I would rather admire it as the

Dainty white Lily, dressed as a bride,
So sweet and so modest, *and* scented
beside.

July yields us a plant both perfect in flower *and* foliage in the form of the Meadow Lily. It is a genuine delight to wade knee-deep into some meadow among the myriad stems which are surrounded by circles of

Lilies

lance-like leaves *and* crowned with nodding lilies, so bell-like *and* tremulous that they suggest the possibilities of tinkling music too ethereal for mortal ears. These flowers are yellow, thickly spotted with brown, *and* within the flower cups the stamens are heavily laden with brown pollen. When the mower lays low whole acres of these lilies, together with clover, daisies *and* buttercups, one bewails such a massacre of the innocent flowers, but as they lie heaped one upon another in the hot sunshine, their sweetness is scattered abroad with every breeze *and* one is consoled with the thought.

Easter and Lilies

They were lovely *and* pleasant in their lives, and in death they are not divided.

We can but love them as innocent flowers of the field, springing up from the earth, without the cultivation that many sister flowers have bestowed upon them; for these flowers of nature revel only in God's pure sunshine, rain *and* air. We love them for their nativity from a source *of* purely natural environment.

Brown spotted lilies, dasies, buttercups
and clover;

Each one made by our Father's hand.
In effort we seek this wide world over,
But to find this sweetness in meadow-
land.

Lilies

This lily resembles our Tiger Lily which is a species of Turks Cap, and was brought from Asia. In its natural state the Turks Cap is the tallest plant of the Lily family and often has nearly one hundred flowers on a plant.



Easter and Lilies



YMPHARA, better known as Water Lilies, Pond Lilies, or Water Nymphs, are found in lakes and rivers all over the world and everyone remembers a time when he donned a large shade hat or bonnet and set forth to gather these fragrant flowers.

As the boat glided along one saw the lily pads turned under by a swift current or a preceding boat, just enough to expose the deep pink of their lower sides and thick among them floated the placid, queenly flowers with their pink and green tinged

Lilies

sepals and snowy petals which pass imperceptibly into the center of golden stamens.

The water lilies that glide so pale,
As if with constant care
Of the treasures which they bear;
For - those ivory vases hold,
Each, a sunny gift of gold."

How calm and peaceful they look
as they lie in their watery beds with
a grace and dignity all their own.

Easter and Lilies

Water Lilies

E. R. B.

Misty moonlight, faintly falling
O'er the lake at even tide,
Shows a thousand gleaming lilies,
On the rippling waters wide.

White as snow the circling petals
Cluster round each golden star,
Rising, falling with the waters,
Moving, yet at rest they are.

Winds may blow, the skies may darken.
Rain may pour and waves may swell,
Deep beneath the changeful eddies
Lily roots are fastened well.

Lilies

And as Tennyson put it in his pretty
verse :

The Closing Lily

Now folds the lily all her *sweetness* up,
And slips into the bosom *of* the lake;
So fold thyself, my dearest, thou *and* slip
Into my bosom *and* be lost in me.



Easter and Lilies



HE purest and most regal of all the lilies is the Lillium Harrisii commonly termed the Easter Lily; no doubt this flower is used during the Eastertide more extensively than any other flower, because it is in its glory at this time and seems especially appropriate for the occasion.

The Easter Lily, *of all children of the Spring,*

The palest, fairest, too, where fair ones are.

The beautiful white trumpet-like blossoms seem formed to sound the

Lilies

praises of the Risen Lord, and have been used for years as a thank-offering to Him, in decorating the Churches, and homes on Easter Sunday. It is a fit emblem of the Resurrection; the pure white petals representing the spotless body and the golden stamens within typifying the soul sparkling with Divine light.

Easter and Lilies

Easter Lilies

Oh! dearest bloom the seasons know
Lilies *of* the Resurrection blow,
Our hope *and* faith restore.
And through the bitterness *of* death,
And loss *and* sorrow, breathe a breath
Of life, forevermore.

The thought of love immortal blends
With fond remembrances *of* friends,
In you, Oh, sacred lily flowers;
By human love made doubly sweet,
The heavenly *and* the earthly meet
The heart *of* Christ *and* ours.

Lilies

As we enter the dimly lighted Churches how beautiful they look decked with these queenly blossoms in profusion everywhere, which suggest Angels in their spotless white *and* perfumed garments, filling the abode with a heavenly purity *and* fragrance. After serving their purpose in this way, they perform a second mission in bringing joy to the hearts *of* multitudes *of* helpless beings who were unable to attend the beautiful services *of* the day.

We cannot tell which Lily was meant by Christ in His comparison *of* King Solomon, *and* the Lily. If He

Easter and Lilies

refers to the glorious splendor *of* the King, it would suggest the red Syrian Lily *of* Pliny, and possibly as lilies are not a conspicuous feature *of* Palestine, the red anemone with which all the hillsides *of* Galilee are covered in the Spring, may have suggested the figure, or it might have been the Crown Imperial, which by its name speaks *of* majesty *and* power. We all know however, that there is a moral lesson taught in the words:

“Consider the lilies *of* the field, how they flourish, they toil not, neither do they spin, yet Solomon in all his glory, was not arrayed as one *of* these.”

Lilies

If we stop to consider the lilies *of* the field, we know that they do toil as they go on modeling the beautiful flowers *and* painting the exquisite coloring, but neither do they fret nor worry, smiling gloriously as they toil, knowing *of* God's fatherly care for all His creatures.

Easter and Lilies

Consider the Lilies

How fair the lilies with their noiseless
bells!

Like perfumed censors gracefully
they swing

Whose incense sweet impels
Soft airs to waft their grateful offering,
As beauteous they stand
Fresh from the Maker's hand.

What raiment! Though "they spin
not, Solomon
In all his glory" was not so arrayed.
The earth *and* mist *and* sun
Unfolding brilliant dyes, rich vesture
made
Whose loveliness became
Expressed in that soft name.

Lilies

In unsullied robes, He walked the earth,
Not in costly vesture kings should
wear,
But *of* symbolic worth.
How blessed must have been the lilies
fair
His sacred feet had pressed,
When He those words addressed.

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